

The Book of Nurture

For the better instruction of Children (with Stans
puer adu. (am) newly corrected, very
belle and necessary vnto all youth.

There are sundry things to be vnderstand and more neces-
sary to teach and govern Children in learning
in a good manner. For it is a high seruice to God, it
encreaseth fauour, it multiplieth goods, and encreaseth the
grace of God, it encreaseth prayer, and by prayer grace and co-
mfort cometh to better and good learning. The cause of the
ill learning so euill in living as it is: is for lack of vertue
in the parents, which youth sheweth the disposition of their pa-
rents or masters, vnder whome they haue been gouerned,
for youth is disposed to take such as they are accustomed
to see. For if the Conuersation of the gouernour
be euill, he will make the Child be euill, and thus by the con-
uersation he will receive the disposition of the gouernour. For of
euill examples, many daungers and abominable sinnes
follow. For the which bothe the Disciple and the Master
shall suffer, and both daily. It is therefore necessary for a gouer-
nour to be them to false spoken, and to let them their
words with a good assent without a damnable. And
if ye put them to schule away from you, for ye put them to a
discreet master, who will punish them by words, and
not with rigour, for it doth oft times cause them rebel and
run away, wherof chaunceth oft times much harme. Also
when they are oft times must instruct them of God and of
his lawes, and vertuous instructions, of the word of God
and of other good ensamples with such other like, and thus
by little and little, they shall come to knowledge of fealtie,
faith, and good Christian living. For Saint Paule
saith vnto Timothy. Be that both regard the care
and

K. Rhodes (Hug)

C. 39. e. 52.

The Book of Nurture

For the instruction of all Children (with Status
puer adolecentium) newly corrected, very
briefe and necessary vnto all youth.

There are three things to be vnderstand and more neces-
sary for to teach and govern Children in learning
and good manner. For it is a high seruice to God, it
encreaseth fauour, it multiplieth goods, and encreaseth thy
good will, it encreaseth prayer, and by prayer grace and fa-
uour to better and good learning. The cause of the
ill being so euill in liuing as it is: is for lack of better
examples, which youth sheweth the disposition of their pa-
rents or masters, vnder whome they haue been governed,
for youth is disposed to take such as they are accustomed
to see or hear. For if the Conuersation of the gouernour
be euill, needs must the Child be euill, and thus by the con-
uersation he receiue the disposition of the gouernour. For of
euill examples, many daungers and abhominable sinnes
follow. For the which bothe the Disciple and the Master
shall labour and both dayly. It is a necessity for a gouer-
nour to see them to fauourable words, and to let their
words with a good auisement without flattery. And
if ye put them to scholl away from you, let ye put them to a
discreet master, who can punish sharply with patience, and
not with rigour, for it doth oft times cause them rebel and
run away, wherof chaunceth oft times much harme. Also
their Parents oft times must instruct them of God and of
his lawes, and vertuous instructions of the word of God
and of other good examples with such other like, and thus
by little and little, they shall come to knowledge of reason,
faith, and good Christian liuing. For as Saint Paule
saith vnto Timothy. He that doth not regard the cure

and charge of them that are vnder the charge of their gouernance : he denieth the faith and is wylle then a dogan. And take good heed of any new seruants that ye take into your house, and how you put them in any authority among your Children, and what ye geue them : take heed how they spend it. Also to appose your seruants : if they can there beleefe, also if they bring any thing home that is misse taken or tel tales, or newes of detraction, ye shall then reprove them sharply if they will not learne, and so the out of your house. Nor apparel not your Children or seruants that are of lawfull discretion in sumptuous apparel for it is great quietnes to haue people of good fashion in your house. Nor let your Children go whether they will, but knowe where they goe in what company, and what they haue down good or euill. Take heed they speake no wordes of villany, for it causeth much corruption to engendze in them; nor let them to much carnall loue & let that they vse honest sportes and games. Marke wel what vice they are specially enclined to break it betimes, and oftentimes vse them to heare the word of God preached, and thence enquire of them what they haue heard preacht, and vse them not to read fained fables or bawny fantasies, or of foolish loue it is thine lost. For if thou learne pure and clene doctrine in youth, thou shalt poure out plenty of good and pure waters in thine age, and if any strife or debate be among them at night charitably call them together, and with wordes or stripes make them all to agree in one. Take heed if thy seruant or Childe mut mur or grudge against thee : breake it betimes. And when thou hearest them sweare, curse, lye, or fight : thou shalt reprove them sharply. And ye that are frends or kin, shall labour how to make them to loue and dread you as wel for loue as for fear.

¶ The manner of seruing a Knight,
Squire or Gentleman.



First

Iff ye must be diligent to knowe your maisters plea-
sure and knowe the order and custome of this house.
For your maisters are of sundry conditions & appe-
tites. And if thou be admitted in any office, as Buttry or
Pantry, in some places they are all one. Then take an in-
uentory of all such things as ye take charge of, howd it is
spent. For it pleaseth a maister to haue a true rekening,
thē in your office of Pantrie see y your bread be chipped &
squared and note how much ye spend in one day, also se your
napye cleane, & soye euerie thig by it selfe, the cleane frō the
soul & keep your house of office cleane all that belongeth to it
When your maister wil go to his meat, take a towel about
your neck, then take a cupbord cloth, a basin & an ewer & a
towel to aray your cupbord, then couer your table, and set
on salt, bread and trenchours, the salt be fore y bread & tre-
chours before the salt, & set your napkins and spones on the
cupbord redie & lay euerie man a trenchour & a napkin and a
spoon: and if ye haue mo messes then one at your maisters
table: consider what degree y parlōs are of, & therafter you
may serue thē, & thē set down euerie thing at that messe as
before, except your caruing kniues. If there be many gen-
tlemē or peomē, thē set on bread, salt, trenchours, spones, af-
ter the yhe set or else after y custōe of y house. Also some doo
ble to set before euerie man a lofe of bread & his cup, & some
ble the contrarie, thus must you haue respect to the custō of
your house, & in som places it is y ble to set drink & a lofe or
two. In some places the Caruer doth ble to leue and set
down and goeth before the course, and beareth no dish,
and in some place he beareth the first dish and maketh
obeissunce to his Maister, and setteth it downe couered
before the degree of a Knight or else not vled, and take of the
couers and let them by. Also the Caruer hath authoritie to
carue to all at his maisters mse in especiall. also vnto other
that sit forning by them if he list, also ye haue void ers in
a redines to auoid the morsels that they doo leaue on their

trenchours. Then with your trenchour knife take of such
fragments and put them in your boilder, and set them cleane
again. And whether your soveraign have trenchours or
bread hold them once or twise, especiall when they be wet, or
give him cleane, and as ye see men leaue eating of the first
and second dish: so auoid them from the table. And then if
that so bee ye haue any more courses then one or two: ye
may make the more hast in auoyding, and euer let one dish
or two stand til the next course, and then take vp all and
set down fresh and cleane boilders withall, and let them
not be to full or ye empty them, and then set cleane againe
and look what sauce is ordayned for any meat, auoyd a-
way the sauce therof when ye take away the meat. And
at the degree of a knight ye may set down your cup, coue-
red, and lift of the couer and set it on againe, and when hee
listeth to drinck and taketh of the couer: take the couer in
thy hand and set it vne again, and when he hath drunke:
look the cup of wine or ale be not empty, but often reme-
red. Also the karuer shall breake his dish before his maister
or at a side Cupbord with cleane knives, and see there be no
lack of bread and ale, and when men haue wel eaten, and
bee begin to wax weary of eating, or if ye perceaue by the
countenance of your maister, when ye shall take vp the
meat and voyd the Table: begin at the lowest messe, take
away your spoones if there be any, how be it ye may auoyd
them, after brothes and bake meates are past. Then take
away the boyers and then your dishes of meat as they
were set down so take them vp in order, and then set down
cheese or frutes, and that ended auoyd your cheese and frutes
and couer your cup, ale or wine, first auoyd the Ale, and
then the wine, then set a brode boyder and put therein the
small peeces of bread and small crumes, with trenchours &
napkins, and with your trenchour knife or napkin make
cleane the table, then set a way your bread whole, and al-
so your boyder, and then take vp the Salt and make obay-
saunce

launce, make if your maister be to washe at the Table, or
standing if he be at the table: cast a cleane towel vpon your
table cloth, and set down your basin and ewer before your
soueraign, and take the ewer in your hand and giue them
water, then auoyd the basin and ewer and folow the board
cloth together with your towel therein, and so take them
of the board. And when your Soueraign shall wash: set
your towel at the left hand of him, and the water before
you at supper or at dinner, if it be to bedward set vp your ba-
sin and your towel on the cupboorde again, and if your mas-
ter will haue any conceits after dinner, as Apples, Nuts or
creame, then lay forth a towel on the board and set there on
a lose or ring, see that ye haue trenchours and spones in a
redmes it need require. and then serue forth your maister
wel. and so take it vp againe with a boydet.

**The ordering of your Maisters chamber
at night to bedward.**

A Bay your Cupboorde with a Cupboord cloth with your
basin and ewer, candel light and towel, if ye haue help
set on to beate a Torch or some other light before and
a nother fellow to beate a Towel for your table with bread
as thou seest need. And if you haue banquet dishes whatso-
euer it be, as frutes put in Rindys dishes and all other con-
fections & conceits of spicery, also when the dishes are em-
ty: auoyd them fro the table, if your Soueraign be a Knight
or Squire: set down your dishes couered and your cup al-
so. And if your Soueraign be not set at the table let your
dishes stand couered til he be set, and when he is set: then
take a way the boyders. And when your maister intendeth
to bedward see that you haue fier and candle sufficient & see
ye haue cleane water in at night and in the morning, and if
your maister lye in fresh sheets dy of the dankishnesse by
the fire, And if he lye in a straining place, see his sheets be
A. iij. cleane

cleane and swete, and then folde abow his bed, and warme
 his night herchel, and see his house of office be cleane, and
 help of his clothyng, and draw the curtayns, and make sure
 the fire & candle, & auoid the dogs & shute all the doores, and
 in the euening or in the morning your maister being alone
 if ye haue any thing to say to him, then is good leasure and
 time to know his pleasure. In the morning if it be tolde
 make a fire & haue in cleane water, and bring him his De-
 ttiote warme hym his Doublet and all his Apparell cleane
 brushed and his shooes made cleane & help to aray him, truss
 his points, strike vp his hosen cleane and see all things clea
 and clewly about him, giue him good attendance and in spe-
 ciall among straungers, for attendaunce dooth please ma-
 sters very wel. Thus doing with diligence God will pre-
 fer you to honour and good fortune.

¶ Her foloweth the Book of Nurture and of
 good maners for man and Childe.

A Ye that would learn and then would be called wise
 Obedience learn in youth, in age it will auoid vice
 I am blinde in Poets art, thereof I haue no skill
 All eloquence I put apart, and follow mine owne will
 Corrupt in spech my byones and longs to know
 Borne and bred in Devonshire, my termes wil wel shew
 Take the best and leue the worst, of truth I meane noe ill
 If the matter be not curious th'intente is good mark it wel
 Pardon I aske it I offend thus boldly for to wryte
 To master or seruant (yung and olde) I do my selfe submit
 I would reforme both youth and age, if any thing be amys
 To you wil I shew my minde, refo me ye where need is
 All that haue young people good maners let them so learne
 To their elders w gentle condicions, let doo nor say no harm
 If they do ill, wse men may report their Parents tone
 How should they teach other good, be like the selues can none
 A good father maketh good childe, if wil do be the with in
 Such

Such as of custome blew in youth, in age they shall beget
Wherewith such good manners is to be set by
Without blemish or good conditions a man is not worthy
Reuerence father and mother (of duty) kind both the kinde
Such childre encrease, & like to recorde vertue by kind
Against father and mother, multiply no words be sure
It will be to the laud, and to thy friends loyall to hear
A plant without moisture, may not bring forth his flour
If youth be void of vertue, in age he shall lack honour
First dread God, next flee sin, all earthly things are mortal
Stand not to fast in thy conceit, for pride will haue a fall
Use early rising in the morning, for it hath propertyes three
Hole, helthy, weathy, in thy youth thy father taught in e
At six of the clock at farthest, accustom the to rise
Look thou forget not, to blesse the once or twice
In the morning vse some deuotion, and let for no need
Then all the day afterwarde, the better shalt thou speed
Of thy chamber passe, purge thy nose and make it cleane
Of filthy things backe & belye knowest what I mean
Spunge and brushe thy clothes cleane, that thou shalt on were
Cast by your bed, and take heed ye lese none of your gere
Make cleane thy shooes, comb thy hed, & manerly the brace
Se thou forget not to wash both thy hands and face
Put on thy clothing for thy degree, honestly do it make
Bid your felow good morrow or ye your way forth take
To your friends & to father & mother look ye take heed
For any haste do the reuerence, the better shalt thou speed
Dread the cursing of father & mother, for it is a heauy rig
Do thy duty to the, the contrary will be to thy displaying
When thy father & mother come in sight do the reuerence
And aske them blessing if they haue been long out of presence
Clearly appoint you in your aray, beware then of disdain
Then be gentle of speech and humbly you retain
And as ye passe to towne or street, softly go forth your way
Gale ne scold, nor scold, with man ne childe make no fray

faire spech with great pleasure if some of gentle blood
Gentle is to ble faire spech, it requirith nothing but good
And whē thou comest into church the prayes for to say
Knele, sit, stand or walke, deuouly loke thou pray
Cast not your eye to and fro, all things for to see
Then shalt thou be iudged playnly, a wanton for to be
When thou art in the church, doo churchly works
Communication be not got, to women preest nor clarks
When your deuotion is down, and time is toward dinner
Draw home to your masters presence, ther e do your deier
If ye be desired to sarue, or sit or eat meat at the table
Encline to good manners, and to nurce your selfe in able
And your Souerain call you with him to dine or sup
Giue him reuerence to begin bothe of meat and cup
And be ware for any thing praise not thy selfe to hie
To sit in the place appointed thee, that is curtesy
And when thou art set and table couered thee before
Dare not your nailes, file not your cloth leaue ye that loze
And thy maister speak to thee, take thy rap in hand
If thou sit at meat when he talketh see thou stand
Lene not to thone side, when thou speake st for nothing
Holde still bothe hand and foot, and be ware of trifeling
Stand safly in telling thy tale when as thou talkest
Triste with nothing, and stand bright when thou spekest
Thwart not with thy felow, nor speake with hie voice
Point not thy tale with thy fingers ble not such toies
Haue audience when thou speake st, without authoritie
Else if thou speak too home, little wil it auayle thee
Pronounce thy spech with a pause mark wel thy word
It is good hering a Child, be ware with whome ye liue
Talke to thy Soueraine, no time when he doth drinke
When he speaketh giue him audience, that is good, I thinke
Before that you sit, see that your kniffe be bright
Pour hands elene, your naile space is a good sight
When thou shalt speke coule not to cast thine eye

Take not to and fro as one that were void of curtesy
For a mans countenance oftentimes declareth his thought
His look with his speech wil iudge him good or naught
And see your knife be sharp to cut your meat withall
So the more clenlyar, cut your meat you shall
Or thou put much bread in thy potage loo k thou it assay
Fill not thy sponne to ful, lest thou lose sumwhat by þ way
If men eat of your dish, crum therein no bread
Lest your hands be sweaty, therof take ye good heed
They may be corrupt that causeth it, it is no fair blage
Of bread slice out fair morcels, to put in your pottage
Fill it not to ful of bread, for may be to thee reprouable
Lest thou leue parte, then to measure thou art variable
And sup not loud of thy pottag, no time in all thy life
Dip not thy meat in the saltceller, but take it w a knife
When thou hast eaten thy pottage, doo as I shall thee wisly
Wipe clene thy spoon, and leue it not in thy dish
Lay it down before thy trenchour, thereof be not afraid
And take heed who taketh it vp, lest it be conuayed
Cut not the best morsel for thy selfe, leaue part behinde
Be not greedy of meat and drink, be liberall and kinde
Burnish no bones with your teeth, for it is vnseemly
Rent not thy meat a sundre, for to curtesie it is contrarie
And a stranger sit neer thee, euer among now and than
Reward him with some dainties, like a gentleman
If thy fellow sit fro his meat, and cannot come therto
Then cut him such as thou hast, that is gently doo
Beke neer no mans face, with a corrupt fumositie
Turne from such occasion, it is a stinking ventositie
If ye like such meats, yet solow not euer thy fantasy
Eat small morcels of meat, not to great in quantitie
Corrupt not thy lips with eating, as a Pig drasse
Eat softly and drink manerly, beware ye doo not quasse
Scratch not thy hed or fingers, when thou art at me at
Nor spit ouer the table board, see thou doo not forget

Pick not thy teeth with thy knife, nor finger end
 But with a stick or some cleane thing, the do ye not offend
 If your teeth be putrified, me think it is no right
 To touch meat other should eat it is no cleanly sight
 Pick not thy hands nor play with thy knife
 Keep still foot and hand, at meat begin ye no strife
 Wipe thy mouth when thou shalt drink ale or wine
 On thy napkin onely and see all things be cleene (hand
 Blowe not your nose in the napkin, where ye wipe your
 Clenſe it in your hankerchef, then paſſe ye not your hand
 With your napkin you may oft wipe your mouth cleene
 Some thing theron wil cleue, that ſhall not be ſeen
 Fil not thy trenchour with morſels great and large
 With much meat fil not thy mouth like a barge
 Temper thy ſelf with drink, ſo keep thee from ſtame
 It hurteth thy honeſty and hindreth thy good name
 A pinte at a draught, to poure in faſt as one in haſte
 Foure at a meſſe is thre to many, in ſuch I think waſte
 Uſe thy ſelfe from exceſſe, bothe in meat and drink
 An d euer keep temperaunce, if thou wake or ſlink
 Fil not thy mouth to ful, leſt thou muſt needs ſpeak
 Nor blowe not out thy crummes, when thou doſt eat
 Foule not the place with ſpetting, where thou doſt ſit
 Leſt it abhorre ſome to ſee it when thou haſt forget
 If thou muſt ſpet or blowe thy noſe, keep it out of ſight
 Let it not lye on ground but tread it out right
 With bones and void morſels, fil not thy trenchour to ful
 Auoid them into a voyder and no man will it nul
 Roſe not thy meat in thy mouth, y e uery man may it ſee
 but eat thy meat ſome what cloſe, for it is honeſty
 If thy ſoueraign proffer thee to drink, once twiſe or thriſe
 Take it gently at his hand for in court it is the guyle
 Althē thou haſt drink ſet it down, or take it to his ſervant
 Let not thy maſter ſet it down, then it is wel I warrant
 blow not in thy portage or drink, y is not commendable

For and þ he not whole of body, thy bryth is corruptible
 Cast not thy bones vnder the table, nor none do þ knack
 Stretch thee not at the table, nor lene forth thy back
 Afore dynner or after, with thy knife score not the boord
 Such toyes are not commendable, trust me at a word
 Lene not on the boord, when your mayster is therat
 For then will your Souerain think in you check mate
 Be not ashamed to eat the meat which is set before thee
 Manerly for to take it that agreeth wel with curtesie
 Cast not thy eyes to and fro as one þ were ful of toies
 Much wagging with the hed semeth thou art not wise
 Scratch not thy hed, put not thy finger in thy mouth
 blow not thy nose nor look thereon, to some it is loth
 Be not loud where you be nor at the table where ye sit
 Some men will deem thee drunken or mad, or to lack wit
 When meat is taken away & the boiders set in presence
 Put your trenchour in þ boyder and also the residence
 Take to your napkin and knife forth crumes before thee
 Put your napkin in þ boyder, for it is curtesie
 Be gentle alway and good to please, be it night or day
 with tuing & hand be not ragious, let reason rule alway
 When þ meat is take vp and þ table cloth made clene
 Then take heed of grace and to wash your selfe demene
 And while grace is saing see ye make no noise
 Thank God of your fare, to your soueraine giue praise
 When ye perceiue to rise, say to your felows all
 Much good do it you gently, the gentle, me will you call
 Then go to your soueraine & giue obeisaunce manerly
 And with drabo you aside as best for your honesty
 And ye see men in great counsel, prece not to neer
 They will say you are vntaught, that is suer and cleer
 Speak not much in thy fellows eare, giue no slāguage
 Men are suspicious and will think it no good blage
 Laugh not to much at the table nor make at it no game
 Voyd flaunderous & baudy tales, vse them not for shame

O thou be ofte beware so thou maist get a sudden fall
And you be honest in youth in age ye may be liberali,

¶ For the waiting servant.

If ye wil be a seruing man, wth attendaunce ye begin
First serue God, thē the world euer fle frō sin (kinde
Apparel thee after thy degree, youth shuld be cleā by
Pride and disdain goe before and shame commeth behinde
Acquaint your selfe with honest men that are in authoritie
Serch thou must for frendship, and beware of flattery
With lewd persons I thee counsel, haue no familiaritie
Be holde not thy selfe in thy apparel, in Church ne street
To gale on thy selfe, men will think it is not meet
Cry ne speake with loud voice, where as thou dost walke
For of light wit or drunken, named be thou shalt
Be not slouthful, for it is the gouernour of all vice
For be enuious to the people, for then ye be not wise
Please frends, delight not in slouth, & vice wasteth goods
it dulleth wits, rankleth flesh and palleth fresh bloods
If ye come to an other mans house, to sport and to play
And the goodman be at meat, retorne and go your way
If fortune thee aduance and put thee in high degree
Be liberal and gentle, if thou wilt be ruled by mee
To liberal nor scant, measure is best in euerie thing
To get in one y^{er} and spend it in an other is no liuing
It is better to saue somewhat & keep it wth good prouision
Then to wish for that is spent, for it is euil deuision
Measure thy expence, spend gladlie auoid excesse
Inough is a feast more then inough is foolishnes
A diligent servant, taking pain for his maister so
No dout his maister wil it consider and again for him do
A maister wil know where he is and sometime for his pleasure
a servant to suffer in angre, to his maister is a treasure
A servant not refozmable, nor of reason wil take heed
He falleth into puerie, in welth he may not long abide

Be

Be manly at need and begin no quarrell in wrong ne right
a iust quarrel defendeth it selfe, in wrong doo not fight
Forbear if thou mayst, if any wilt strike then take heed
Defend thy selfe, the law wil acquite thee at thy need
A man of his hands with hastines should not be fild
Wold murder saue thy selfe being compeld
Beseruisable, clenly, manly and swere thou no othe
Be wise ready and wel aduised, for time trieth troth
Thou dost thy maister no worship thy selfe no honestie
Be not chek mate with thy maister, for a word giue foure
Such a seruant continueth to longe hee if passe ond houre
Few words in a seruant deserueth commendations
Such as be of much speech, be of euil operations
Be not to holde with men aboue thee in degree
In age, byrth or substance, lowlines will doo thee honesty
Take paine in pouth, slouth is dulnes, be attendant & wise
Be diligent suffer a time, an euil seruant is ful of vice
Put not thy maister to paine with thy sained suteltye
Wise men wil say little, and suffer to see thy iniquitie
A man þ sayeth litle, shall perceiue by the speech of other
Be thou still, the more shalt thou perceiue in an other
Gouernethou thy tounge and let thy word master thee
If ye folow euil ye are lyke him þ wil not thine perdy
Obstinancy is great folly, in the that should haue reason
That wil not knowe nor amend, thei wits be so geason
In displeasure forbear thy felow lay all malice apart
For medle not with such as ye think to overthwart
A hasty or willfull maister, that oft chaungeth seruant
and a seruant fleting lacketh wit & honesty If thee warrāt
Change not oft seruice, for it betokeneth a seruant light
He careth for no man, nor no man for him, in wrong ne right
Attendable seruant stādeth in fauour for his aduantage
Promoted shall be he in office or fee, easiā to lyue in age
The honest pastime, talke or sing or some instrument vñe
Though they be thy betters, they wil not thee refuse

To please in thy masters presence, it is no humanitie
For your promotiō resorte to such as may you auantage
Among getlemē, for rewards, to getle womē for mariage
Se your eye be indyfferent, among women that be fayr
And tell them storyes of loue, & so to you they will repaie
Such pastime sometime doth many a man aduance
In way of mariage and your good name it will enhance
Of worldly pleasure it is a trefure, for to say truth
To wed a gentle wife of his bargain he neuer rueth
What is most trouble to a man, of all things liuing
A cursed wife thorneth his life, & bringeth on his ending
Whome nice & not wise, maketh mē woe they should sleepe
Lyke as a fether in the wether, of such I take no keepe
Fulgentius declareth, de nuptiis in Cana Galilee
The condicions of men & womē, a part I wil shewe ye
He liketh Chyriste to a good man, thaur of all veritie
To rule him selfe, and all things to obey man truly
Hi lykeneth a good woman to the myrrour of humilitie
In the is rooted pacience, where sprigeth faith by charitie
Faith and trust in good women, bathe in deed and word
Loving God obeying theyr husbands, clene at bed & board
Likened woman to idols take for Gods, yet they were deuils
Judge ye if women now be corrupt, with any such euils
Women to blame or defame, I wil dispraise none
Say as ye list, women are ill to trust, all things but one
Fayr & good are two qualyties, scarcely in one body seen
Faynes is soon seen, her paciēce, & goodnes is ill to deeme
For to saue y^e a man would haue is at large wout a keeper
Who can stay that wil away, for wout restraint let her
To wed a woman that is bothe fayre and wyse
Is to haue enough for him selfe & for her as much thyse
The best lying w^{ch} a womā, when she is young clene & light
Whe y^e wilt feeble thy body and hed, and w^{ch} all thy sight
Who is ill to please, whose hart and eye is insaciab^{le}
An olde man & a yung woman to satisfie is incurable

Whē womē's wits are moued of reason they take no heed
 To please them again, must be for loue mēd or dread
 Pryde, couetous, and lechery if thou wilt from them flie
 From treasure, apparel, & faire women with draw thy eye
 Be not to bolde in word & deed, for it is but little honesty
 In chamber with women, vse not to much familiarite
 Tel them nought that wil not beleue thee at thy word
 It appereth by them their goods wil they may little aford
 Of women ye shall heare part wherby perceiue my minde
 Few words to the wise is best thus I make an end
 I holde thee wise and wel taught, and by helpe to be Joly
 That can beware to le the bare of another mans folly
 Mark the mirrour of an honest man, & mark how he doth
 Do thou like to him, then wilt thou wiled forsooth
 It is better to be poore and honest, to lue in rest and myrth
 Then to be rich with sorrow, and come of noble byrth
 If thou wilt haue helth of body, euil diet escheue
 To get a good name, euil company thou must not sue
 Euil ayes corrupt mans body, euil company doth y same
 Aoyd euil company, thereof cometh honesty & good fame
 All byrds do lyue by kinde, that are lyke in feather
 Good & bad wilde and tame, all kinde's do draw to gether
 Great diuersitie is betwen pryde, & honesty it is soon seen
 Among wise it is soon iudged, & known what they be
 By their condition or fashion, all thing sheweth as it is
 Jagged or ragged proud or meek, wise men call it exces
 Many haue cunning and vertue, without gouernaunce
 No worth reason is vled, for it lacketh remembraunce
 Better it is to speak lytle for profit then much for pain
 It is plesure to spend & speak but hard to call it again
 Vse not hasty angre, a wise man will take leasure
 Custome of sudayn malice, wil turn one to displeasure
 Fyrt think, then speak, and then do it with discrecion
 giue with good will, and auyd thy enemy w provision
 Euil men take pain to buy hel, & all for worldly plesure

Deer then good men by heauē, in God is all their treasure
Learn of ye be lewed, folow the proued mans aduise
Thou shalt perceue more by this glose, the by p letter is
Be content with fayre rebuke, & haue thy fault in minde
The wiselye as thou dost the better shalt thou finde
If thou be wise consider thy frend, bothe in word & deed
And thank him that giueth thee cloth, drink and bread
Turne not thy face lyke a churl as void of all meeknes
To them y do thee good, giue thanks and shew gentlenes
Many couet muche & lyttle paines therfore will take
If thou wilt a maister please, so doth thou must awake
One thing take heed thy time spend not in vain
Tyme mispent or once lost, cannot be calld again
Seek in youth, & thou shalt finde, to be one not but taught
Wise or foolish to rule or be ruled or to be set at nought
Take pain in youth if thou wilt be calld again
Or thou must take it in age and be ful of vice
Keep measure in welth, a time is to thee lent
Better it is to saue then to suffer when all is spent
To remember before what will fall, it shall thy heart ease
Fortune doth eb and flo, good forwit doth men please
Lue iustly, do wel and haue well let men say what they list
Be secret to the selfe, euer beware of had iust
Better a word in hand then in word two or three
Leue not certaine for vncertaine I aduise thee
Take heed betime for time hath no measure
Praise goodnes, blame euil, loue is a treasure
Better is truth with pouertye, then riches with shame
Couetise aboweth gentlenes, lechery good name
Sufferaunce alwageth ire, amendeth that is amisse
In little medling is rest in a busy tung none there is
Be not hasty in a matter, but mark wel the end
be not foe to thy selfe, though an other thee offend
Presume thou not to hye, lest it turne thee to blame
In trust is treason, be ruled by reason & shame.

No maistrie it is to get a frend, but for to keep him long
As to thy selfe, so do to thy frend among
Where thou art put in trust be true in word and deed
In a little fals hood is shame, in truth much meede
Bzable not with thy neighbour, let him liue in rest
For such oftentimes, bi ddeth them an euil feast
Among fooles there is much strife, dissaine and debate
With wise men euer rest and peace, after a good rate
There is neuer quiet, where angry folk dwell
Ten, is nyne to manie, their malice is so cruel
Shew gentlenes to thy seruant, willing to amend
Wisdome willet to forbear, though he offend
In malice be not vengeable, as S. Mathew both speak
Due correction is needfull, blessed are the meek
Chide seldome, therein gentlenes is none
Proue and then chuse, of two harmes make none
To forbere where thou maist ouer is gently doo
Malice toward thy frend, maketh him thy foe
A good man dooth good it is very plaine
If his deeds be contrarie all he dooth is vaine
Correct not other and doo thy selfe the same
For it getteth thee an euil name
Finde not fault in men of good per ceueraunce
Correct thy selfe of thy wilful ignorance
Controle not your fellows faults as ye were clark
To pleasure other while they wilbe neer
Do for other in thy prosperitie
And thou shalt be down for in thy aduersitie
If thou be come of a gentle or noble plant
Thy conditions wil shew I thee warrant
Subdue the ill that wil not good order abide
Beware of common grudges at euery tide
conceiue not in thy minde that thou canst do all
Lest when thou thinkest thy selfe sure, thou fall
A high minded man thinketh no body like him

At his best yet he is not worth a pin
 Under thy gouernance do no man blame
 Use gentle speech to get thee a good name
 An honest man wot rebuke his fault himselfe alone
 And perceiue him self he hath it done
 Moue no man that is angrie and ful of teen
 A spark kindleth fier, if it be forced to bren
 To thy fellowe haue neuer disdain
 If unkindnes happen, yet be frends again
 To forbear in angrie is a friendly leach
 Your rage past you will repent your speech
 A wonderful thing and easy to be don
 To keue pleasure, keep silence and followe reason
 For better it is to rule then to be ruled
 Disdaine not lest your name be defiled
 Loue vertue, hate vice, time do not wasse
 Spend in measure such as thou haste
 Vable not much if thou wilt be called wise
 To speak much is taken for vice
 A fool will teach, but will not be taught
 contrary him he setteth thee at naught
 All men are knowne by the works they go about
 All honest mens words be not to doubt
 Sampsons strenght and not reason withall
 Holdeth not a man from a fall
 Many haue skil and lack that should gother to
 Some are in authoritie and little can do
 All policie no one man hath, though he be of high science
 One hath learning and another experience
 Cunning with pride, an officer cruel is an heauy case
 The poore man proud, the rich a theeflack grace
 A time for all thing to be merry or glad
 cunning with out grace is ill clad
 But not yung men in authoritie that are proud and light
 A man tryed in youth, his experience is of might

Many

Many take to much pride in cunning
Then is he not worth a pudding
A wiles displeasure to wise men is profitable
His good will steadfast, his desire unassailable
Reply not against a proud mans tale much
For he thinketh him selfe none such
Better it is to beat a proud man then to rebuke him
They think their conceit wise, yet it is verie thin
Stedfastnes wil enhaunce thy name
Slow in good deeds is great shame
If thou play and sport with on simple of birth
Wise gentle pastime men wil commend your mirth
Beware of subtle craft that shal be not in deed
If euil be done where thou art men wil the suspect
Boast not of baudines to haue it known
Do wel for an euil name is soon blown
A man clenly arrayed, ought cleue words to preach
Wise words lyke apparel, be like in speech
Be not to holde in your aray nor yet of your goods
More worth is honestly then gay hoods
To giue reuerence to thy elders be thoufain
Or they haue of thee disdain
Report no flaunder, ne lye to any flattery
It sheweth prouise malice, and is bold of curtesy
Medle litle and thou shalt find it ease
In least meddling thou shalt mosse please
Adwise what you speak where, how, and when
To be beloued is the property of a wise man
Think or ye speak, take good heed at lest
By thy speech men wil perceiue thee best
Praise not thy selfe to haue any soueraintie
Good deeds shall put thee in auctoritie
At thine owne conceit, laugh not no: make game
Auoide flaunder and baudy tales for shame
Laugh not to much, inough is a treasure

Much laughing (men say) lacketh measure
To sad is not best, the meane is advantage
Birth for policie sometime, is wisdome and no outrage
O ye begin mark the end, and take good heed
A good fore thought is a friend at need
Be not hasty thine answer to make
Lest thou repent after, when it is to late
Get or thou spend, then bid thy friend good morrow
Take paine and auoide sorrow
A byrd in hand is worth ten at large
He that may be free and wil not, take of him no charge
Dispraise not in absence, he not vengeable
For small faults, small correction is commendable
Refraine wrath and correct at leisure
To bitter mallice sometime doth great displeasure
Honest men haue honest words, early and late
With their betters, and play nat checkmate
At thy friends house by night or day
When reconing is past go thy way
When thou borrowest keep thy day though it the paine
Thus maist thou the sooner borrow againe
Keep promise and day then take no thought
O else it may be full dærlly bought
Some euer borrow, but neuer bring again
Euer needie stil putting their friends to paine
Allway begging and euer borrowing cannot long endure
Such do fail when they think them selues most sure
It is great heuines to man that hath nothing, to lose
More pain to them that hath plentie, saith the glose
If thou spend aboue thy degree, thou shalt flake
Take heed betime, & thou maist sleep when other wake
Aboue thy degree couet not to maintaine
Spend not thy goods prodigallie, in vaine
Look or thou leap, the more ease to take
If thou leap or thou loke, wisdome is to late

Good counsaill in thy works, both greatlike please
Comfortable to thy frends, to thā selfe ease
Be not moued if thy frend telthee plaine
Malice of minde is quieted againe
A mans wisdom is proued when he is ill satt vnto
Suffring is a vertue, foolles cannot so do
When occasion is, seek profit for it lasteth not euer
It cometh and goeth as pleseth a giuer
If þ wilt speak with thy maister gentlie go and see
It is against maner he should come to thee
Some are euer borrowing & refusing no person or time
Caring for them selues and not for thine
Use gentle conditions, giue þ poore of thy good
Parte thereof toward their liuing and food
Speak truth gentlie is verie good
Fained speech cometh of villains blood
Mock no man whatsoeuer he be
For it is but small curtesie
To dispraise thy enemy is blame
Safe wel therfore for shame
A stil man is a castle, and keepeth him from woe
A busie tung oft his frend maketh his foe
A gentleman vnstable is follie
Shamful life in anie man is vngodlie
A gentleman should be merciful by his nature
Liberall and curtesie, and full of humanitie
Poore men faithfull and obedient, in their liuing
Holdeth rebellion and blood shedding
Keep grace and gouernaunce in thy minde
Wanton in youth, vice in age by kinde
Boast not of thy riches, for soeraintie
Thy deeds will put thee in authoritie
To a straunger shew not thy minde
Some can no counsel in them finde
To vnknowen men giue no credence

Some will customably, lye, but truth tell out
To vtter griefe with ease, as I heere saye
And counsaile doe neuer be wote
If other record thy saing to may seem true
Utteraunce of counsaile, make th men to rue
Keep close secrets withouth good pbbacion
For people be full of deception
Take heed how you break your for flattery
In all my lile I could scant finde one trusty
Finde a freend, then proue him, that thou wilt trust to
So shalt thou know what he will do
If thou haue a freend, chaunge not for no new
They that trust but the selue s, for freends need not sure
He ar thy enemies tale to the end
Refuse not the rebuke of thy freend
If thy freend come to thy house, for ploue of amitie
But away sadnes, and shew familiarite
Gifts receiued, ponder thy degrees
A poore mans hartly reward, is worth other threes
Of whom thou receiuest, giue somewhat again
Empty fists can not hauke reclaim
If a straunger sit thee neer, make him good cheere
That he may reporte thy name far and neer
Retaine a straunger after his degree
Another time he may do as much for thee
Of secret matters speak not if thou be sage
Talke discretly and not outrage
Honest men be content with such as they finde
And take all things with a good minde
Command not in another mans house nor contend
So shall other thee commend
A man that is nothing liberall
Commeth not of gentlenes at all
Sit not in the best place where the good man is present
Giue him place, mark his maners with aduancement

Regarde hokeye wherewer thou art bent
O els some men will not be content
In sport and play with man and Childe
Be thou euer meek and milde
Suspect no counsaill, if it be not to thee moued
For stoward thoughts are oft deceiued
If thou come to a mans house, knock or thou goe in
Presume not to far though hee be of thy kin
If ye be sent of message, know it sure through out
Then maist thou be holde without any dout
Delight to read good Books, mark them wel
Therof cometh knowledg, wisdomie and counsel
Heer of this matter I make an end
He that seeketh wisdomie is his owne friend,

¶ He that spendeth much and getteth nought
¶ He that oweth much and hath nought,
¶ He that looketh in his purse and findeth nought
¶ May be soze and say nought

¶ He that may and, wil not
¶ He then that would shall not
¶ He that would and can not
¶ May repent and sigh not.

¶ He that swereth til no man trust him
¶ He that lieth til no man beleue him
¶ He that borroweth til no man wil lend him
¶ Let him go where no man knoweth him.

¶ He that hath a good Maister and cannot keep him
¶ He that hath a good seruant and not content with him
¶ He that hath such conditions that no man loueth him
¶ May wel know but few wil knowe him

Thus

Thus endeth the Book of Purtime, or gouernance
of youth with Songs puer ad mansum. Com-
piled by Hugh Watson of the Kings
Chappel.

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